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gious feeling under imperfect knowledge. If the alleged facts did not occur, they *ought* to have occurred (if I may so speak); they are such as might have occurred, and would have occurred under circumstances; and they belong to the parties to whom they are attributed, potentially, if not actually; or the like of them did occur; or occurred to others similarly circumstanced, though not to those very persons."

You see, therefore, sir, that all intelligent Roman Catholics do not treat as matters of faith, but as myths or legends invented by pious writers to edify men of imperfect knowledge, many of the wonderful narratives handed down to us by our mediæval ancestors; and that it would be very uncandid to assert, that every one who embraces the faith of Rome must necessarily credit every myth or legend which pious ingenuity has composed for the edification of the more ignorant classes, who are, perhaps, incapable of appreciating more solid reasoning or historical evidence. As you seem to pique yourself on giving fair play to both sides, I hope you will not refuse to insert this letter.

Yours, &c.,

A LOVER OF FAIR PLAY.

We are always sincerely anxious not to misrepresent our opponents, or to attribute to them a belief of anything which they repudiate; and we readily, therefore, insert, in our paper, the foregoing letter.

We doubt, however, very much whether Father Newman's defence of "mythical representations," or "alleged miracles," is such, as our correspondent can safely rely on as one approved of or sanctioned by the Roman Catholic Church.

We are aware that Mr. Newman has written what our correspondent has quoted; and in the preface to the "Lives of the English Saints," published under his sanction, and which preface is, we believe, written by himself, and signed with his initials, we find a similar doctrine thus expressed—

"The question will naturally suggest itself to the reader, whether the miracles recorded in these narratives, especially those contained in the life of St. Walburga, are to be received as matters of fact; and, in this day, and under our present circumstances, we can only reply, that there is *no reason why they should not be*. They are the kind of facts proper to ecclesiastical history, just as instances of sagacity and daring, personal prowess or crime are the facts proper to secular history."

Thus, if we are to believe Mr. Newman, it is lawful to ascribe miracles to the saints, on any the slightest foundation, or on none whatever, merely because "they are the kind of facts proper to ecclesiastical history;" and if they did not occur, yet they *ought* to have occurred, "and belong to the parties to whom they are attributed, potentially, if not actually"—propositions which we boldly assert to be as destructive to piety and religion, as incompatible with correct notions of truth.

We think we cannot too strongly protest against such an attempt to escape from the difficulties of Protestant objections, by a mode of argument which, if permitted, would allow *fictions* and historical facts to be propagated indiscriminately, at the pleasure of the inventor.

We were to deal with solemnly-told miraculous stories, not as facts, but as merely mythic legends, and admit it to be a lawful exercise of imagination to *invent*, in the absence of history, and to relate, as facts, anything which, according to the writer's notions of fitness or congruity, might, or could, or should have happened, we should consider ourselves tampering with truth, in a manner which could not fail to tend to the most disastrous consequences.

To assent to Mr. Newman's doctrine that "miracles" are among the matters which may be lawfully ascribed to the hero of a legend, though they had no foundation in fact, because, "if the alleged facts did not occur they ought to have occurred," would be nothing less than to recognise the principle, that *falsehood may be innocently used to propagate religion*—a doctrine which would undermine all belief in any religious truth based on human testimony.

We can see no similarity, whatever, between writers of acknowledged fiction and of such pseudo-histories, which ought to be kept as distinct from one another as the region of serious history is from that of poetical romance. The latter never claims our belief, or misleads any one. The pleasure it affords is simply as a work of fiction and imagination. The pleasure of history solely consists in its truth. Let any one find it stated at the close of a saintly legend that none of the miraculous stories therein related really occurred, but that they were mere imaginary descriptions of what *might* or *ought* to have occurred, but, in point of fact, never *did* occur, and the reader would at once throw down the book in disgust, and not, perhaps, without a feeling of anger at having been thus trifled with. The whole charm, in fact, of such stories consists in their *real* or *supposed* truth. The moment the cheat is discovered the mind revolts at the profaneness of the story. How can one say a miracle *ought* to have occurred without implying that the Almighty *ought* to have worked it? and who shall dare to say what the Almighty *ought* or *ought not* to do? To relate a miracle as a matter of fact, merely to embellish a narrative or give dignity to a hero, is neither more nor less than to assert that the Almighty has done a certain act (an act which no other person could do) without having any reason for believ-

ing that He has done it; a degree of profaneness, which none, we think, can be guilty of without the risk of undermining his own belief and the belief of others in the whole Gospel history.

If it were harmless in modern writers to invent fictitious miracles in a credulous age, to give sanctity to superstition, how are we to know that good men may not also have imposed a false revelation on the world?

We cannot help questioning whether men, who, like Mr. Newman, would sanction such absurd fignments as *calculated to promote piety*, do really believe the evangelical history a whit more firmly than they believe those legends?

To those who believe, and teach it as a part of their system, that one is at liberty to give a colour and sacredness to their mythic legends by fictitious imitations of the miracles of the Holy Scriptures, we can easily understand that it might appear to be a high and saint-like exercise of Christian piety and devotion, to allow the imagination a similar license with regard to the life, and actions, and miracles of the Lord himself, and to use the facts recorded in the Gospel as the basis of a legend and a myth. It is but one step further in this natural progress of error and disregard of truth, to represent the Gospel history itself as nothing more than a myth or legend. For men who think at all, must perceive that, if it be lawful to take such liberties with truth *now*, it was just as lawful eighteen hundred years ago. If men may construct a myth *now*, it was as competent for the apostles and primitive Christians to do so then. There is, in fact, but one step, and a very brief one, between such teaching and the worst species of German Neologianism. Mr. Newman and others may stop at the point of error they have already reached; but if such positions and maxims be allowed to take root and spread, their disciples will, in all human probability, become Neologians, if not infidels.

CHRIST AND HIS PEOPLE.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—In your number for September, page 107, there is an article with the above heading, and signed by a Mr. Roberts, calling upon any Roman Catholic "to explain whether Christ is in purgatory now or not; and if He is not, why it is that 'the members are separated from the body' of Christ, and go to purgatory."

Were it not that the letter is now before the public, it would be difficult to imagine that any man possessing common sense would put forth such an argument; but that it is looked upon as argument I may assume from the fact of its receiving insertion in THE LAYMAN, and shall, therefore, crave space in your paper for a few remarks upon it. His first argument is—"Christ and His people are united: they are one;" and his fertile imagination draws a conclusion, that if His people are in purgatory, Christ must be there also. Does Mr. R. believe that Christ's people are on earth? If so, according to his own logic, Christ is on earth, and people need not protest so loudly against transubstantiation. But if Christ's people be not separated from Him by being on earth; and if Christ, though in heaven, be united to His people here, why may not His people in purgatory be united to Him. If the space between earth and heaven does not prevent such union, no more does the space between purgatory and heaven. Again—"The thief on the cross was, no doubt, one of Christ's people, and we may take him as a type of the whole body of believers dying with Christ; and Christ's words show that where He is His people are also." What authority, I ask, has Mr. Roberts for taking the thief as a type of Christ's people? On the contrary, his repentance and death were under very peculiar circumstances—at a moment when the sins of the world were cancelled by the Saviour's blood, and before there was time for his falling again into transgression; so that, suppose the words of Christ to prove that the thief went to heaven on that day (which cannot be shown, inasmuch as Christ himself did not go to heaven on that day, as appears from John xx. 17, where He says, "touch me not, for I am not yet ascended to my Father")—suppose this to be the case, it does not follow that all Christ's people go there immediately after death. One can hardly repress a smile at Mr. Roberts' paraphrase of the passage in the 8th of Romans—"Nothing shall separate us from Christ, not even death." Mr. Roberts should have seen that it is not separation from Christ, but a separation from the love of Christ, which is spoken of. The meaning of the Apostle is, that none of those things which he enumerates in verses 35, 38, 39, should prevent his loving Christ; and to this truth every Roman Catholic subscribes; and, I might add, that not even purgatory, frightful though it may appear to Mr. Roberts, will hinder the Roman Catholic loving Christ.

From the above remarks, I think it plain that the question, "whether Christ be in purgatory because His people are there," is simply absurd.

I am, Sir, your obedient servant,

CATHOLIC.

Nothing gives us greater satisfaction than to receive proof, from time to time, that Roman Catholics are carefully watching our Journal, to lay hold on anything which they can answer; because this shows that Roman Catholics must feel the force of what they do not answer.

On considering the contents of our last number, we think there were many things in it which the intelligent writer of the above letter would have thought it better worth his while to answer if he could have done so. We trust he feels the force of the arguments which he does *not* answer.

Considering the nature of the letters which we publish from time to time, we think it must be evident to every reader that the conductors of this Journal are not responsible for the opinions and arguments contained in the letters which they publish.

Our object is to promote discussion. We open our pages to all sides. Any letter which leads to discussion has a fair claim to a place in our pages. We are always slow to reject a letter, especially if it be short.

We think Mr. Roberts' letter raised a fair question for discussion as to the relation which exists between Christ and His people in purgatory—supposing them to be there. With that view we published it; and we think it is not sufficiently answered by saying that his question is "simply absurd."

Our Saviour's prayers for His disciples contained these words, "Father, I will that they also, whom Thou hast given me, be with me where I am"—(John xvii. 24). We think it quite fair to ask, how is this performed to those in purgatory, if Christ be not in purgatory? and we would suggest to the writer of the above letter to try and give it some better answer.

We trust our correspondent will not suppose that by publishing his letter we become responsible for the arguments contained in it; even for those that we do not refute or discuss. His letter promotes discussion, and we therefore publish it; and we hope this will induce him to write to us again.

THE PROTESTANT'S PURGATORY.

(TO THE EDITOR OF THE CATHOLIC LAYMAN.)

MR. EDITOR.—As we were going home last night after the day's work, who should we meet but the Reader that I told you about in my last letter. As soon as we met him the boys began to argue with him, and says Jerry, "Don't you, Protestants, say that you'll believe anything that we can bring Scripture for?" "Yes," says the Reader, "we'll believe whatever can be proved out of Scripture." "Well, then," says Jerry, "why don't you believe in a Purgatory for cleansing the soul and taking away the stains of sin?" "Why," says the Reader, "I do believe in a Purgatory for cleansing sin, but I don't know whether it's the same as your Purgatory." "Well," says the boys, "tell us what kind is your Purgatory." "I will," says the Reader, and with that he pulled out the Douay Testament, and read for us these verses—"God, who at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world, who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty on high." "Now," says the Reader, "this tells us that it's our Lord Jesus Christ that maketh purgation of sins, that is (as the note in the Douay explains it) *purges away our sins by his passion*; and," says he, "here's another text.—'So also Christ was offered once to exhaust the sins of many.'† And," says he, "listen to the note your Church puts to this verse.—'To exhaust, that is to empty or draw out to the very bottom by a plentiful and perfect redemption.' And," says he, "I'll give you one more text.—'If we walk in the light as he also is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.'‡ Now," says he, "there's the Protestant's Purgatory; there's what we trust to for cleansing our sins; we believe that our blessed Lord purges away his people's sins; we believe that he was offered on the cross to exhaust the sins of many; we believe that his precious blood cleanseth from all sin, and we find this in the Roman Catholic Bible as well as in the Protestant Bible. And," says he, "boys, I think you must allow that mine is a good purgatory for cleansing away sins; and now," says he, "tell me what kind is yours." "Well," says Jerry, "I can't deny that yours sounds very well, but," says he, "our Purgatory is very different; it's a place or state of punishment in the other life where some souls suffer for a time before they can go to Heaven."§ "Well," says the Reader, "I don't like that Purgatory at all; for," says he, "I thought that our Lord Jesus Christ suffered the punishment on the cross that was due to sin, and I thought that his people would be let off of the punishment, because he took their place and suffered in their stead; and," says he, "isn't this what the Douay Bible says.—'He was wounded for our iniquities, he was bruised for our sins, the chastisement of our peace was upon him, and by his bruises we are healed.'|| And," says the Reader, "do you think that God would come down on us and punish us, after our blessed Lord

* Heb. i. 1, 2, 3.

† Heb. ix. 28.

‡ 1 John. i. vii.

§ Jerry quotes from Dr. Butler's Catechism, page 20.

|| Isaiah liii. 5.

had borne the punishment in our place? Sure," says he, "if a friend paid your rent, the master wouldn't come down on you and ask for the rent a second time; and," says he, "Christ paid the debt that was due on account of our sins, and God won't ask it a second time from any of Christ's people. But," says he, "tell us something more about this Purgatory of yours: who are them that go there?" "Well," says Jerry, "since it's a place of punishment, of course it's the bad people who go there?" "Arra, hold your tongue," says Andy Kelly, the priest's schoolmaster, "sure," says he, "you're going against the doctrines of our Church entirely; for," says he, "tisn't the bad people who go there at all; they go straight to Hell; but," says he, "the Catechism of the Council of Trent tells us that, 'tis the souls of the pious people that go there.'" "Why, then," says the Reader, "'tis the queer place to send the pious people; and," says he, "I thought the pious people went to Heaven; for," says he, "I thought their sins were blotted out by the blood of Christ." "Well," says Andy, "their mortal sins are blotted out, but their venial sins are left to be worked out in Purgatory." "Well," says the Reader, "that's the most curious thing I ever heard; for," says he, "I thought 'twould be harder to get rid of the mortal sins than the venial ones; and still," says he, "you tell me that although the blood of Christ will get out the mortal sins, it can't get out the venial ones at all; and," says he, "I don't know how to believe that; and," says he, again, "isn't your Purgatory good for any but venial sins?" "Well, never that I heard of," says Andy. "And," says the Reader, "isn't it any good for the mortal sins?" "No," says he, "for those who die in mortal sin go to Hell for all eternity." "Why then," says the Reader, "I don't think your Purgatory is good for much; for," says he, "even by your own account 'tis only good for venial sins; now," says he, "my Purgatory is good for mortal as well as venial sins; for," says he, "it cleanseth from all sin; every sin," says he, "both big and little can be cleansed by the blood of Christ; and," says he, "unless you have something more to say for your Purgatory, I'll stick to my own." "Well," says Jerry, "it seems you don't like ours; but," says he, "may be you'll go farther and fare worse!" Well, the boys had a great laugh at the Reader, and indeed he took it very good-humoured. "And," says he, "at all events let us hear something more about it, what's the punishment," says he, "that the pious souls suffer there?" "Well," says Jerry, "Father John told us that in his sermon last Sunday. He was warning us to lose no time in seeing after the souls of all belonging to us, and says he, boys, won't you do anything for the souls of your decent parents, to try and have them out by Christmas day at least, and says he, remember the place they're in—in the middle of a terrible fire, as hot as Tom Hurley's big oven." "And so it ought," says the Reader, "for it's there he makes his bread!" Well, sir, the boys then turned the laugh on Jerry, but Andy came to his help, and says he, "Father John didn't say a word about an oven, he only said that 'twas a terrible big fire. 'Troth then," says the Reader, "that's the fire that makes his pot boil!" Well, the Reader had the laugh against Andy entirely, more by token as Andy had paid Father John £2 the week before for the souls of some of his people. So Andy got a little vexed, and says he, "joking won't prove anything." "And moreover," says Jerry, "there's too much truth in them jokes to be pleasant." "But to stop all joking," says Andy, "I can prove our Purgatory out of the Bible." "Do so," says the Reader, "and I'll believe it myself." Well, Andy took the Douay Bible, and read for us these words. "Be at agreement with thy adversary betimes, whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence till thou repay the last farthing."† "Well," says the Reader, "where's Purgatory in that verse?" "Why," says Andy, "the prison is Purgatory." "Well," says the Reader, "you must be badly off for texts when you bring that forward, for," says he, "can't the word 'prison' ever mean anything but Purgatory? You remind me," says he, "of one evening that the minister was lecturing on Purgatory, and before he began he read some prayers, and among the rest that part of the Litany where we ask God to 'have pity upon all prisoners and captives.' And when we came out after the lecture, a Romanist came up to me, and says he, 'in spite of all the minister said against Purgatory, he believes in it, for,' says he, 'if he didn't believe in it, why did he pray for the souls in Purgatory.' He didn't do any such thing," says I. "He did," says he, "sure I heard him with my own ears pray for all prisoners and captives," and says he, "who could they be but the souls in Purgatory?" And I'm thinking," says the Reader, "that you're of his opinion, that there can be no prisoners but the poor souls in Purgatory. But at all events," says he, "there's not a word in the text about fire, nor a word about souls, nor a word about venial sins. And," says he, "I'll engage Father John didn't give you that text as a proof of Purgatory." "Well, he didn't," says Andy, "but why wouldn't he give it if he thought

of it?" "Because," says the Reader, "'twould ruin his trade entirely." "How so?" says Andy. "Why," says the Reader, "how does Father John tell you the souls are to be got out?" "By masses," says Andy. "And who says the masses?" says the Reader. "The priest of course," says Andy. "Then," says the Reader, "it's the priest that gets out the souls." "To be sure it is," says Andy. "Well," says the Reader, "read your text again, and see who it is that gets the soul out." Well, Andy read again, "Amen, I say to thee, thou shalt not go out from thence till thou repay the last farthing." "Well," says the Reader, "who is 'thou'? Is it the priest?" Well, sir, Andy seemed as if he was stunned, and not a word out of his lips; but the Reader stuck to him, until he had to allow that "thou" meant the soul himself, and not the priest at all. Well, the boys were greatly astonished, and says Jerry, "often as I read that verse I never seen before that 'tis the soul himself must work out its own sins." "Well, you see now," says the Reader, "that if that text proves Purgatory, it proves that neither masses, nor priests, nor money, can get out a soul; but that he must suffer there until he has worked out the last farthing." "And," says Jerry, "if that's the way, we're fools to be spending our hard-earned money in masses, when they can't do a bit of good for the poor souls; and," says he, "it's true for the Reader, Father John wouldn't give us that text, for 'twould spoil his own market." With that, the boys began counting up all the money they had paid for masses, and says they, "we're sold entirely if that text means Purgatory." And, says Mike Flinn, "I pawned the blankets from under the children to pay Father John for getting out my mother's soul, and," says he, "I didn't grudge the money, for it's she was the good mother to me, and," says he, "it's good reason I had to spend the last penny I could raise if it would give her peace and rest; but," says he, "'tis what frets me entirely is to think, that may be she's in Purgatory still, burning away until she works out the last farthing; and," says he, "if that's the case, I might as well have left the poor children the blankets, and the cold winter coming on." "Well," says Andy, "perhaps after all, that text doesn't mean Purgatory; more by token, as Father John didn't mention it in his sermon, but says he, 'I've other texts that will do as well.'" "Let us hear them," says the Reader. So with that Andy read out the text in St. Peter's epistle "Because Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit, in which also coming, he preached to those spirits that were in prison, which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a-building."‡ "Well," says the Reader, "there's the prison certainly, if that will do anything for you, but there isn't a word about the big fire, nor about masses getting them out." "Never mind that," says Andy, "for so sure as three angles of a triangle are together equal to two right angles, so surely I'll prove that these three verses are equal to Purgatory." "Stop a minute," says Jerry, "I've got Dr. Butler's catechism that the children learn out of, and he doesn't bring that text to prove Purgatory at all, but to prove Limbo."§ "Arra, hold your tongue, you omadawn," says Andy, "sure Keenan's catechism says that this text proves Purgatory."|| "I don't care what it says," says Jerry, "I'll hold by Dr. Butler, who was a greater man than ever Keenan was, and his catechism is recommended by the four Roman Catholic archbishops of Ireland; and, boys," says he, "do you think it likely that they'd be wrong?" Well the boys allowed that Butler's catechism must be the right one, seeing that it was backed by the four archbishops. But Andy wouldn't give in a peg, and says he, "I've the four bishops of Scotland to back Keenan, and here's their names in the first page," and says he, "do you think they're wrong?" Well, sir, we didn't know what to say after that, for Butler had the four Irish bishops, and Keenan had the four Scotch bishops, and one said the text meant Limbo, and the other said it meant Purgatory, so we were in a regular fix; and worse than all, the Reader was laughing at us, and says he, "Take it easy, boys, don't get into a passion about it, 'fair play for ever,' and he grinning at us all the time. But at length Mick starts up, "And," says he, "boys, may be it's all about nothing you're disputing, for perhaps," says he, "Limbo and Purgatory are all one. May be Limbo is the Latin for Purgatory." Well the boys were greatly pleased at this, but the Reader turns to Jerry, and says he, "What sort of a place does the catechism say that Purgatory is?" "A place or state of punishment,"† says Jerry. "And what kind of a place does it say that Limbo is?" "A place or state of rest,"‡ says Jerry. "Well," says he, "they can't both be the same place, seeing that one is a place of punishment, and the other a place of rest." Well, the boys were fairly puzzled to know what to make of it, and the Reader turned to us, and says he, "I think you ought to settle it between yourselves before you bring it to Protestants, for," says he "it looks very queer to have four bishops on one side, and four on the other, and," says he,

"some of them must be wrong." "Troth then," says Jerry, "I wouldn't wonder if they were all wrong, and," says he, "may be it doesn't mean either Limbo or Purgatory." "I'm thinking you're not far out," says the Reader, "and," says he, "you must bring some better texts if you wish to prove your Purgatory." Well, Andy was regularly chopfallen, the stiffening was quite taken out of him, and says he, "I can't stay any longer to-night, but the next time we meet I'll have other texts for you," and with that he left us. The Reader then turned to us, and says he, "Boys, I'll stick to the Protestant Purgatory, and if you'd take my advice you'd do the same, at all events until you find a better. Remember," says he, "that even if your Purgatory were true, 'twould only cleanse you from venial sins, while my Purgatory," says he, "the precious blood of Christ, cleanses from all sin, mortal and venial, big and little, all are washed out in his blood. What does the Douay Bible say? 'If your sins be as scarlet, they shall be made as white as snow, and if they be red as crimson, they shall be white as wool.'" So with that he wished us good night, and turned up the boren that leads to his house.

Your humble servant to command,

DAN CATHY.

FARMING OPERATIONS FOR OCTOBER.

(From the Irish Farmers' Gazette.)

THE very fine weather we are at present enjoying, and the dry state of the land, should induce our farmers to exertion, in thoroughly cleaning their stubble land, particularly that intended for green crops next season; for large holders, with abundance of horse-power to work it effectively, we do not know a better implement than the improved Bentall's broadshare; it completely cuts the weeds at any distance, at pleasure, from 3 to 9 or 10 inches under the surface, without disturbing it; on the application of the harrows the weeds are brought to the surface, which are then readily gathered by the horse rake, and left in rows to be carried off. For small occupants, a very suitable implement is a sort of plough with a broad share, armed with upright cutters, invented by the late Rev. T. D. La Touche, and exhibited at several of our shows, of which a model has been presented to the Royal Dublin Society, and may be seen now in their Agricultural Museum, as also that of a novel and suitable harrow to follow it.

Wheat sowing should be concluded this month on land that has been fallowed, or after clover, peas, beans, summer vetches, or potatoes. Much care should be taken in the selection of the seed, which should be got at some distance from home, and thoroughly cleansed of any seeds of weeds found mixed with it; and, as a precaution against smut, steeped in some of the steeps mentioned in our last impression.

Winter Beans should be sown by the middle of the month, in well cleaned, deeply ploughed, and well manured land; they may be sown broadcast in ridges, or in drills, 2½ feet apart, if the land be free from wet during the winter; sown at this time they come early to harvest, and are an excellent preparatory crop for wheat the ensuing season.

Winter Vetches, to be able to withstand the winter wet and frosts, should be sown early in the month 4 bushels, mixed with 3 or 4 stones of winter oats or rye, are sufficient for an Irish acre, sown in beds or ridges 8 feet wide, and the furrows well shovelled up; to insure good crops the land should be liberally manured.

Rye is also an excellent early soiling crop, if sown in ridges at the rate of 16 to 18 stones to the Irish acre; it is also an excellent feeding crop for ewes and lambs, to which it affords an early bite, when sown on stubble land and lightly ploughed in.

Bere should be sown some time during the month, after potatoes; it comes in early, generally about the middle or end of July, in time to afford new bread to the harvesters.

Peas, if the land be sufficiently dry and warm, may be sown in limited quantity; if they escape through the winter they will come in early; but the best time to sow the general crop will be by the end of February, or early in March.

Parsnips, when sown by the middle of this month, come in early, and yield the best roots and heaviest crop. The land should be well and deeply tilled, and well manured. If the land is sound and dry sown in drills, 28 inches apart; if inclined to damp, it will be safest to sow in ridges, in which they may also be drilled at the same distance; 6 lbs. of seed will be ample for an Irish acre.

Cabbages, to come in early, should be finally planted out this month; they require well-tilled and well manured soil; plant in rows two feet apart, and one foot plant from plant in the rows; it is a good and economical plan after planting the cabbages, to sow parsnips midway between the rows; the cabbages will be off the land before they can be injurious to the parsnips.

Potatoes, of the early sorts, may be planted this month, either in drills, if the land be dry—or in ridges, if inclined to damp; they require a liberal manuring, and six inches of cover, at least, to ward off the injurious effects of frost.

Pigs.—Sows should now be put to the brawn, to have litters early next spring, and store pigs should be put up to fatten.

† 1 Peter III. 18, 19, 20.

§ Thirty-second edition, page 13. || Third edition, page 159.

* Titido-page.

† Page 20.

‡ Page 13.

* Part I, chap. iv., quest. 3.

† Matt. v. 25, 26.